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THE

SPEECH AND DEPORTMENT OF JOHN HEWIT D.D.

Late of St. GREGORIES *London*, at the place of Execution on TOWER-HILL, *June* 8. 1658 taken by an impartiall hand.

And,

The Substance of his Triall before the High Court of *Justice*, his letter to Dr. ***** after Sentence, his discourse and demeanor on the Scaffold.

With an Elegie on the said Dr.

Published for the satisfaction of his Friends.

Prov. 10. 7. *Memoria justi est benedicta, Nomen autem Improborum putrescet.*

Printed at *London* in the year, 1658.

AN ADVERTISEMENT To The READER.

HAving been so often importuned to publish *Dr. Hewit's* Speech and Deportment upon the Scaffold, I shall not excuse my selfe from giving the reason; the former (though so imperfect) being so earnestly received by all Persons, and perhaps the compassion of some who had been his Auditors might wish it were not true. But knowing my ability in caracter did advertize with me about it, being unwilling that so great a Person as the Doctor should be ronged by false and imperfect Relations that might come out only upon Senister account, wherefore as a further proofe of the truth, I have spoken with severall Persons who were upon the Scaffold, who seeing my Papers subscribed to them as the most exact, wherefore that all might appeare more lively, I have added the Substance of his defence before the high Court of Justice, his letter to Doctor *Wilde* after sentence, and discourses and deportment upon the Scaffold, with his Elegie, being certain his Auditors will continue to let fall a Celestiall due upon the flowers and lillies that growes upon the grave of this great Person.

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THE INTRODUCTION.

GOD who ruleth his whole Creation by the omnipotency of his owne will, wisely appoints for every man his portion, to some riches and honour, to others health, and to others sufferings and afflictions, that so in every thing he may glorifie himselfe, and be all in all, which lead us unto him, whose bitter passion puts a *period* instead of a *comma*, to those still flowing lessons that flowed from him, who living in the Church was beloved, and now being dead is lamented by her, and yet lives in many hearts in Caracters of *sorrow* and *teares*, which sends sighs to his memory, that so often remembred them to sigh, that so they might flye from the wrath to come, and not fear what he hath chearfully undergone, even the wages of sin which is death, but whether divine Justice inflicted that on him for the sins of his soule, he not deserving life, or for the sins of the Age amongst whom he was too good, is a controversy shall not finde a refute in me, for I shall wright impartially, and it is God who will judge righteously.

The Substance of Dr. *Hewit's* Tryall.

DOctor *John Hewit* being apprehended for a Conspirator against the present Power and Authority, was on Tuesday the first of *June*, brought before the high Court of Justice, to answer to an Indictement of high Treason, then and there exhibited against him, his Plea being demanded, he moved the Court not to respect his Ignorance, but to excuse it, least taking advantages by the nicetyes of the Laws, they might bereave him of those benefits the Law allowed him, or over-power his Innocency: This was not denyed, but his request reaching farther to desire to hear the Commission of the Court read, which he alledged was reasonable, and that he conceived it to be his full right to know the validity of that Authority by which they sat, and whether according to Law they were Competent Judges in his Case; further urging that those being matters of Law, he therefore desired to have the liberty to advise with Counsel in these and

other the like Cause which did highly concern him; this being denyed, he urged further that he conceived it to be his right, as an *English-man* to be tryed by a Jury, and the Judges of his Highnesse Corts to whom and to the common Law he did appeale, but being tould there could be no appeale from them to any Court, except to a Parliament, because no other Court is above them; All those differences to the Judges of the Courts of Judicature, or to his Highnesse Councel against that, if they or any of them would give it under their hand that his Tryall was according to Law, he would submit, but that not being granted, as tending to the dishonour of that Court to appeale to any other Court or Persons, the Dr. declared how in his owne opinion he stood bound in conscience and duty not to submit to that power (meaning the Court) of whose Authority according to Law he was not convinced, his not pleading being recorded upon his default, he was taken from the Bar, where on *June* the 2d. he received his Sentence as a Traitor, to be hanged drawne and quarter'd, which he received without the least dejection of spirit.

His Carriage and Discourses in Prison.

A Friend of his a while after, telling him he were glad to heare he received his Sentence without disturbance; he replyes at that present, I had this Meditation, my Lord and Master were made to carry his Crosse, and I the meanest of his Servants should be carryed to my Crosse. The time drawing near of his death, which was Saturday *June* the fifth, the Sentence was altered, his head being to be severed from his Body, on *Tower-Hill*, on Tuesday the eighth of the same Moneth. The Lords day he implyed for the most part in earnest seeking God by prayer, that so through those sorrows and teares, he might purchase the fruition of joys and pleasures, most glorious, pure and perpetuall; The rest of the day being the afternoon, he past away in discourse with some friends, who came to condole his condition, who deported himselfe with that chearfullnesse, that they nor he need to mitigate sorrow, and as the feare of death was not tedious to him to imbrase, charity bids us conclude he did it to put on a better Life; This afternoon too passages are observeable.

The first, whil'st the Doctor was discourseing with some Friends, a Woman got accidentally to his Chamber doore, and in a seeming mallincollinesse drew neare him, and laid her hat at his Feet, saying, I can never be at quiet when the godly are to suffer. The next, the Gard being releived, he turned to them that were departing, and

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with a chearfull deportment and humble carriage, saith *faire well my deare friends*, and in all this time seemed so little to be moved at his imprisonment, that as the walls confinde his body, so meeknesse imprisoned his passions. On munday morning his Lady came to visit him, but with how little pleasure or content, I leave it to them imagined, who contemplatively can make her sorrow their one, now she must not onely take her leave for a day, but resolve to see him no more in the flesh, and indeed to me it seemes impossible to distinguish, which was the greatest weight of sorrow to her spirit, that he must suffer an untimely death, and be no more, or that she must take her last farewell of him, and so she have him dead to her whil'st alive, but since providence compels them to part here, Imagen, for I cannot expresse their affectionate farewels with teares, till they meet where joys are compleate & perpetual; This being past, he makes it his only work to put of this, and to prepare for a better life, in which D. *Wild* added to his indeavours his pious assistance, the day being spent, Dr. *Wilde* left him not without the beames and light of a friends prayer, and the dayes glory together, but kept him company all that night, thereby to make day in his soule, though it were night in the World. (Immediately after came Dr. *Reynolds*, Mr. *Caryl*, Mr. *Manton*, Mr. *Bates*, and others, with whose discourse they were so affected, that that evening they took Coach on *Lud-gate* Hill, and went down to white-Hall to beg his life of his Highnesse the Lord *Protector*, but that were not granted.)

His demeanor on the Scaffold.

ON Tuesday morning the time of execution drawing neigh, they spent that part which gave them leisure to prepare for that great work to dye, which time being come, Dr. *Wilde*, Dr. *Wariston*, and Deane *Reves* accompanyed him to the place of Execution, and on the way, they tell him he was goeing to solemnize a marriage, wherein he must look death in the face before he could come to the fruition and full injoyment of his bride, he shewed such chearfulnesse to that work, that gave satisfaction to his friends, those communications being obstructed by arrivall at the Scaffold, Dr. *Wilde*, and Dr. *Wariston* led him up the staires, like to wings that assist the body to ascend, and being mounted, he demeaned himselfe with a most meek and undejected deportment, and casting his eye toward the block, he espyed some of the blood of his fellow-sufferers, and having a while fixt his eyes stedfastly on that object, with hands and eyes elevated, he sends up ejaculations to heaven, and then falleth down on his knees and prayed privatly a while, and then about as long audably.

Deare Brother,

I Have no cause to think that you have not at any time taken me along with you in the daily walk upon your knees to Heaven, but I beseech you and all my Brethren to be (now especially) very mindfull to call upon God for me. The more company I go withal, the more welcom I shall be made. I should be loath either to leave out of my Creed, or to be left out of the benefit of the Communion of Saints, Two are better then one. Two or three have the advantage of a Promise; but to goe with a multitude to the House of God, where all commers are welcome, is to be assured before-hand of good entertainment. Admission will hardly be denyed to any, for whom there is great importunity of many: If the Gate be shut, much knocking will open it; or if that would not doe it, united Forces would offer an Holy violence. Many will prevail, where one alone can doe but little good. *Woe unto him that is alone.*

Therefore dear Brother, sith it is the infirmity of our nature, that we live not without the occasions of giving and taking of offence. And 'tis the corruption of our nature that the offences we give, we write in the dust; Those we take, we engrave in Marble. If you know, or shall heare of any one either of my Brethren, or other persons whom by any act of scandall I have tempted, or provoked, or lessened or disturbed, to exclude me the benefits of their charitable prayers or wishes; I beseech you beg of them from me, for me, their pardon. And let not any privare wild-fire of passion put out the holy flames of a diffusive charity: And as for my selfe, I doe here protest before God that I do heartily desire to forget the injuries of whosoever has trespassed against me, either by word or deed. And if God should have been pleased to have granted a longer life, I would not refuse, (yea I am stedfastly resolved to sollicite termes of Reconciliation with them that have done me the wrong) And if my owne heart doe not deceive me, I would give my life to save the soule of any of my Christian Brethren, and would be content to want some degrees of glory in Heaven, so that my very greatest Enemies might be so happy as to have some. The God of Mercy shed forth his Bowels for them that shed my blood, and the blood of Christ save, and the spirit of Christ sanctifie, and support him who desires to live no longer then to honour the Father, Son, and holy Ghost, and both living and dying craves yours, and the prayers of the whole Church for her unworthy Child, and

Dearest Brother,

Your most affectionate friend,

Tower, *June* 7. 1658. Morning 7 a Clock.

Bro her and Servant in Christ Jesus,

JOHN HEWIT.

Doctor *Hewit's* first Prayer.

O Most glorious God, Beeings of Beeings, unaccessable light, life of life, Father of the spirits of the just and perfect, infinite incomprehensible God of power, wised me, mercy, justice and truth, who dwelleth in that unsearchable glory and majesty, to which none of all thy Creatures can attein: King of kings, Lord of lords, my earnest expectation and my hope, the onely confidence and consolation of my soule; though my numberlesse sins have deserved thy wrath, yet looke upon me through thy Christ, in whome I have believed by thy commaund, and through whome thou hast promised the remission of my sins, and eternall life, that so as I was borne with a condition to dye, so am I ready to dye with a condition to live with him, and therefore for his sake assure me of it, that so I may have hope and confidence in my end, what though I must drinke the bitter portion of a violent death, it is no more my God then my Redeemer tasted before me, and though thou hast suffered me to be removed from my peace and comfort of this World, and from prosperity, hast cast downe my dejected spirit with weights of sorrow, yet that soule that seekes thee by mercies, are renewed every morning, and thy compassion failes not, therefore my soule hath said, that thou art my portion, and therefore doth my soule trust on thee; truth it is indeed oh my God, that the hopes of the bils are vaine, and so is all confidence in Man in honours or prosperity, and most unhappy is that that is not in thee, but in spite of Sathan or the Worlds malice, blessed is that soule whose hope and whose trust thou art, therefore though thou art pleased to weane me from a trustlesse world, let thy peace and salvation Crowne my end; and oh my Lord, let my prayers come in incence up unto thee, and in my Jesus be accepted by thee, and bow the Heavens, and come downe into my soule, that in this hour of my death, the comfort and joy of thy presence make those that condemned me hither, know that death nor terror is not dredfull to them, whose hope, whose strength, and whose confidence and trust is in thee, for this I am confident, and know, oh my God, oh thou joy and salvation of my soule, that it shall within a span of time appeare that it is good and happy for me that I have been in trouble, when after this great tryall of my faith, thou shalt give me the quiet fruits of wrighteousnesse a crown of glory, this oh God is the voice of my faith in thee, whome I believe and know to be the God of truth, of mercy, of justice, and of wrighteousnesse; The time (oh my God) of my departure drawing neigh, let me live those minutes I have yet to breath to thee and thy Jesus, that he may be advantage to me in life and in death, and that in this confidence I am willing to be dissolved and to be with Christ, who hath through death abolished

Jubilee death, and him that had the power of death, and though death bring my body to the earth, yet oh my God let not my soule fall to the earth, and let neither things present nor future separate between my soule and thee, but oh my blessed Redeemer take ere the dearest of friends, safely from my affrighted soule the sting of death, life its pillars and the fears and sorrows, and freedom the bitterness of it, that so by enjoying thy presence, death may be swallowed up in victory, and oh thou who powredst out thy soule to death for me, receive my departed spirit (when the sad blow shall be given) into thy eternall rest, for thy righteous soule knows way, and endures me. And now oh Lord, in that behalfe for ever that hell breathed such a curse upon my troubled spirit, that as we are at peace with thee and with the whole world, so that thou wilt be pleased to say unto it, that thou gatherest me to my Father: in peace, and that ghost me a heart to condemne my selfe, that thou mayst justifie me, and to forgive my enemies, which alone confidence cannot but condemne them, but I may humbly beseech Thee, pardon them good gracious thy servant who is ready to come unto thee, therefore saith Lord Jesus, come quickly. Amen.

His Speech upon the *Scaffold.*

I Have always made it my chiefest care to submit my will to the will of God; that with a contented mind, I might undertake, and cheerfully go through all his sentences, that so whether he appeared in his Grace or Anger, my soul might by welcome to thy throne my Redeemer. I have oft times called to the remembrance of the first, his love by many inchantable measures of his favours towards me, and since that comes to particulars of the latter, the particular change of my holy Brother, and the experiences of the truth his effects hath made me more long then to shrink under the lesser his all-seeing eye, for to me to live is Christ, and to dye is gain. I have long known Christ is mine, that I am Christs, and that Christ is Gods, and for it is that the world hath suffered me to be counted prophane spectacle this day to Men and Angels, and (I hope) God, who is Omniscient, is more pleased with me under much pain, and great misery and contempt, as I; and the more, because I am now come to close end of that bitterness from which the world (to) To better miracle in the truth; he blessed God for this and now I have, for his sake come into the world, that I should know wisedom in the truth: I was brought into the world (the Christian world) for to serve wisedom in the truth of the Gospel, as a common Christian; I was brought into the world (the Church) as a Minister of its blessed Word and Sacraments; I blessed be his name for that great honour and dignity (:) And I came into the World to dye more honourably for the testimony of Jesus, which God hath now called me on. I came into this world (this Common-wealth) to be a member thereof, to bear wisedom to the Lawes of the Commonwealth, the Lawes, the Liberties, and Priviledges thereof; and for in doing I am now an Offender: And as thanks I formerly to have done that in as much as we all plead for Liberty, and Priviledges, and I pleading for the Priviledges, the Lives, the

the Statutes, and the Customes of this Land, yet I should dye by those that should stand for the Lawes, the Statutes, and Priviledges of the Land; And I am here beheld by those that plead for their Liberties, and I hope I am pitied, because I here give up my selfe willingly and freely to be a State-Martyr for the publick good; Indeed I had rather dye many deaths my selfe, than betray my fellow-free-men to so many inconveniences that they might be like to suffer by being subject to the wills of them that willed me to this death.

And it is worthy remembrance that Mr. *Aturny Gen.* having impeached me of Treason (to the Commissioners of the Court) against his Highnesse, I did often (when brought before those Commissioners) plead for the Liberties of the people of *England*, though I had no knowledge of the Law, yet I had instruction from those that were learned in the Law, and had severall Law Cases and Presidents put into my hand, though not by them, and urged several Law-Cases, and made my Appeal, First, for the *Judicature* that I was to be tryed by, Whether it were according to Law? Whether it were according to the *Act*? And whether it were according to the words of the said Act? I did appeal to have the said Act argued by learned Lawyers on both sides, and then to be resolved by his Highnesse own Councell, which was denyed me, [This by the by] I pressing the Argument made a second Appeal that those Judges if they would give singly their several Judgements that it was a just and lawfull Court of Judicature, according to the Laws of the Land; I would answer to my Charge. I did make another Appeal to those that were his Highness's Councell, and pleaded against me, That if they would deliver it to me under their hands to be according to Law, I would then go on to plead and answer to the Charge, but all was answered either with a denyall or a disregard. What was then said further, my spirits being faint, I shall not say much, but only this, I was taken in three defaults upon formality of the Court. It seemes it is a custome in all Courts, (which I did not know before) that if they answer not the third time speaking by the Clerk, that then they are guilty of three defaults, and proceeded against as mute: [I had no such knowledge of the Law.] This advantage being laid hold on, hath brought my Innocence to suffer as the guilty, for they found me guilty of those defaults; and when I would have pleaded, and resolved to begin to plead, I was taken from the Bar. I did the next day make my Petition to the Court in the Painted-Chamber, two Petitions were presented the same in effect; in the former the Title was mistaken: Yet because the Title was mistaken, and no answer was given, therefore it was that another Petition was drawn up to the same effect, with a new Title given, (as I remember) presented by the Serjeants at Arms, and one writ it over in such haste, lest they should be drawn out of the Painted-Chamber into the Court, that I had not time to read it over, only I subscribed my name, and there was in the front of the Petition a word left out, but what the word was I know not, but must needs be sensible the trespasse was but small, and its hard that a mistake of that nature should take the blood of the Innocent for the guilty; for it was taken so ill, as if I had put an offront and contempt on the Court; And it was thought they would have heard me plead; but because of that mistake, they sent word, I should have my answer when I came into the Court, and my answer I had indeed, which was the sentence of condemnation that adjudged me to this place. And therefore I pray with all my soul, that God would forgive all those that occasioned the charge to be drawn against me, to give such unjust things against me; I pray with all my soul, that God would forgive all

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those that upon so slender and small grounds adjudg'd me to dye by taking advantage of such simple ignorance as I was in. And it is the more to be observed, because I had at the begining of my pleading engaged their Honors, no advantage should be taken against me to my prejudice, that in as much as I understood nothing of the Law: And having heard that a man in the nicity of the Law might be lost in the severity thereof, merely for speaking a word out of simple ignorance, I made it my prayer to them that no advantage might be taken against me to the prejudice of my person: And there was to me a seeming consent and promise, for the President told me, there should be no advantage taken against me: and upon these considerations I am afraid there was two great uncharitableness in some: But I pray God forgive them from the very bottom of my soul, and I desire that even those that shed my blood, may have the blood of the God of mercy shed for them.

And now having given you the occasion of my coming hither, it is fit I should give you somewhat as concerning my selfe, as I am a Christian, and as I am a Clergy-man. First, as I am a Christian, I thank God I was baptized to the Holy Church, so I was baptized to be a member of the holy Catholique Church, that is, the Church of *England*, which I dare say for purity of Doctrine, and orderly Discipline, till a sad reformation had spoiled the face of the Church, and made it a querie, whether it were a Church, or no? I say, It was more purely Divine and Apostolical, than any other Doctrine or Church in the Christian World, whether National, or Classical, or Congregational: And I must tell you, That as I am a member of this Church, so I am a member of the holy Catholique Church, and shall give a most just confession of my faith, both negatively and affirmatively. Negatively, I am so a member of the holy Catholique Church, that I abhor all *Sects*, *Schisms*, *Seditions*, and *Tyranny* in *Religion*. Affirmatively so, That as I hold communion with, so I love and honour all Christians in the world, that love the same Lord JESUS in sincerity, and call on his Name, agreeing with those truths that are absolutely necessary and clearly demonstrated in the word of God, both in the Old and New Testament, though in charity dissenting from some others that are not necessary. And I, as I am thus a Christian, I hope for salvation through the merits of Christ JESUS, his blood I rely on, his merits I trust to for the salvation of my own soul; though to this Faith good Works are necessary, not meritorious in us, but onely made meritorious by Christ his death, by his all-sufficiency, by his satisfaction, and his righteousness; they become meritorious, but in us they are no other than as defiled rags. And truly, as I am a member of the Church, so I told you, I was a member of this Community, and so pleaded for the Liberties and Privileges thereof. I must now answer somthing I am aspersed withall in the World.

They talk of somthing of a Plot, and a Treasonable designe, and that I had a great interest in the knowledge and practise thereof; and that, for the saving my life, I would have discovered and betrayed I cannot tell what. I hope my conversation hath not been such here in this City, where I have been a long time very well known, as to make one imagine I should intermeddle in such an action, and goe so contrary to the practise of my profession; and I hope there are none so uncharitable towards me, as to beleive I had a knowledge of that designe which is reported, I abhor.

Here I must come to particulars for a Plot, of having a designe upon the City of *London*, for the firing of it. I so much tremble at the thought of the thing that should have been done, as they say, for the carrying on of such a designe, (if my

heart deceive me not) had I known it, I so much abhor the thing unfainedly from my heart, and as a dying man I am confident I should have been the first discoverer of it: Nor ever had I correspondency or meetings with such persons as would have carryed on such a designe. It is said likewise, I entertained the Earl, the Marquess of *Ormond*: To my remembrance I never saw the face of that honourable Person in my life. It is said, One Lords day I did preach at Saint *Gregories*, and the next Lords day I was at *Brussels* or *Bruges*, and kist the Kings hand, and brought I cannot tell what Orders and Instructions from him. This I shall say, For these three yeers last past together, I have not been forty miles from this City of *London*, and I think it is somewhat further to either of those places, than threescore miles. It is said that I kept correspondence with one *Mallory* and *Bishop*: They are persons I have heard of their names, but never in all my life to my knowledge saw their faces; and to my knowledge I doe not know they know me; nor doe I know them at all, but only as I have heard of their names. And whosoever else hath suggested such things against me, I know not, but the Lord God forgive them, who is just and merciful.

His Highnesse was pleased to tell me, I was like a flaming Torch in the midst of a sheate of Corn: His meaning, I being a publick Preacher, was able to set the City on fire by sedition and combustions, and promoting designes. Here truly I do say, and have it from many of those that are Judges of the High Court, by which I was condemned, that upon examination of the business they have not found me a medler at all in these affaires. And truly I must needs say therefore, That it was a very uncharitable act in them (who ever they were) that brought such accusation against me, and irritated his Highnesse against me, which first obstructed my liberty, next brought to the Bar as a Traitor, which now commands me to satisfie them with my blood, but I will not say it was malice, it might be zeal, but it was rash zeal which caused me to be sentenced to this place: The God of Mercy pardon and forgive them all. And truly, as I am a member of the Church, and as a member of the Community, where on behalfe I have been speaking, I cannot but doe as our Saviour himself did for his Disciples, when he was to be taken from them, he blessed them, and ascended up to Heaven. My trust is, in the mercy of the *Most High* I shall not miscarry; and however my dayes are shortned by this unexpected doom, and shall be brought untimely to the grave: I cannot goe without my prayers for a blessing upon all the people of this Land, and cannot but blesse them all in the name of God, and beseech God to blesse them in all their wayes, and his blessing be upon them all; and upon me that am to suffer an ignominious violent death, but my confidence is in the most high, and here is my hope that I am my Beloveds, and my Beloved is mine, therefore come Lord Jesus, come quickly.

Let us Pray.

O Most glorious Lord God, thou whose dwelling is so far above the highest Heavens, that thou humblest thy selfe but to looke upon the things that are in Heaven, and that are in Earth, thou who dost whatsoever thou wilt both in Heaven, in Earth, in the Sea, and in all places. In thy hands are the Hearts of all Men, and thou turnest them which way soever thou wilt. O Lord! looke in mercy and compassion, we beseech thee, on this great and mu-

all your people of this Land with an eye of pity, not with an eye of fury and indignation; O looke not on all those great and grievous sins that have provoked thee most justly to wrath and displeasure against us. But gracious God! who can stand in thy sight when thou art angry? when thou with rebuke doest correct Man for sin, thou makest his beauty to consume away like as it were a Moth fretting a Garment. O Lord! thy indignation and wrath lies heavy upon us, and thou hast vexed us with scourges, thou hast made us a reproach and a by-word amongst our Neighbours, and the very Heathen laugh us to scorn. Oh that thou wouldst turne us againe, O Lord God of Hosts! that thou wouldst shew us the light of thy countenance, that we may behold it; that thou wouldst humble us for all those sins and grievous transgressions that are amongst us; for those Atheisms, for those infidelities horrid Blasphemies, and Prophanenesse, for those Sacrideges, for those Heresies, for those Schisms, Errors, and all those blindnesses of heart, pride, vain-glory, and hypocrisie, that leades us from thee, it perswades us it will bring us to thee; O humble us for that envy, hatred, and malice, and all uncharitablenesse, that hath set us one against another, that we are so dashed one against another, even to destroy each other; Ephraim against Manasseh, and Manasseh against Ephraim; and both against Judah. This thou hast done to us to make us a skurge unto each other, O Lord! because we have rebeled against thee: O how greatly and grievously have we sinned? yet for all this thou hast not requited us according to our ill deservings, for thou mightest have brought us to desolation and destruction: Fire might have come downe from Heaven and destroyed us; our forreigne Enemies, and the Enemies of thee, and thy Christ our Saviour, might have swallowed us up. What have we not deserved? Yet O thou long-suffering, and patience, and goodnesse of our God! O Lord our God! we pray thee that thy patience and long-suffering might leade to repentance, therefore wouldst be pleased, thou who delightest not in the death of a sinner, but rather that he should turne from his sins and live, that thou wouldst turne us unto thee, O Lord! and we shall be turned: Draw us, and we shall run after thee: Draw us with the Cords of love, and by the bands of thy loving kindnesse, by the powerfull working of thy holy spirit in our soules, worke contrition in our hearts, and a godly sorrow for all our sins, even a sorrow to repentance, and a repentance to salvation never to be repented of. O Lord break these stony hearts of ours by the hammer of thy word, mollifie them by the oyle of thy Grace, smite these rockie hearts of ours by the Rod of thy most gracious power, that we may send forth Rivers of teares for the sins we have committed. O that thou wouldst make us grieve, because we cannot grieve; and to weep, because we cannot weep enough: That thou wouldst humble us

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more and more in the true sight and sence of all our provocations against thee, and that thou wouldest be pleased in the blood of Jesus Christ to cleanse us from all our sins; Lord let his blood that speakes better things than that of Abel, cry louder in thine eares for mercy, then all those mischiefes and wickednesses that have been done amongst us for vengeance. O besprinkle my polluted, but penitent soule, in the blood of Jesus Christ, that I may be cleane in thy sight, and that the light of thy countenance may shine upon me. Lord! be pleased to seale unto mine, and all our soules the free pardon and forgiveness of all our sins; Say to each of our soules, and say that we may heare it, that thou art well-pleased with us, and appeased towards us. Lord! doe thou by thy spirit assure our spirits, that we are thy Children, and that thou art reconciled to us in the blood of Jesus Christ. To this end, O Lord! create in us new hearts, and renew right spirits within us: Cast us not away from thy presence, and take not thy holy spirit from us; but give us the comfort of thy help, and establish us with thy free spirit. Help us to live as thy redeemed ones, and (Lord!) let us not any longer by our wicked lives deny that most holy faith whereof our lips have so long time made profession, but let us that call on the name of the Lord Jesus, depart from iniquity, and hate every evil way. Help us to cast away all our transgressions, whereby we have transgressed, and make us new hearts. Carry us along through the Pilgrimage of this world, supplying us with all things needfull for us; thy grace alone is sufficient for us: Lord! let thy grace be assistant to us, to strengthen us against all the temptations of Sathan, especially against those sins whereunto we are most prone, either by custome or constitution, or most easily provoked to. O Lord, with what affliction soever thou shalt punish, doe not punish us with spiritual judgements and disertions. Give us not over to our owne hearts lusts, to our vile, lewd, and corrupt affections. Give us not over to hardness and impenitency of heart, but make us sensible of the least sin, and give us thy grace to thinke no sin little committed against thee our God, but that we may be humbled for it, and repent of it, and reform it in our lives and conversations: And Lord! keep us from presumptious sins, oh let not them get the dominion over us, but keep us innocent from the great offences. And Lord! sanctifie unto us all thy methods and proceedings with us, sitting us for all further tribulations and tryals whatsoever thou in thy divine pleasure shalt be pleased to impose upon us: Lord give us patience, constancy, resolution and fortitude to undergoe them, that though we walke through the valley of the shadow of death, we may fear none ill; knowing that thou, O Lord! art mercifully with us, and that with thy rod as well as with thy staffe thou wilt support and comfort us; and that nothing shall be able to separate us from thy love which is in Jesus Christ our Lord.

And (gracious God!) we beseech thee be thou pleased to looke mercifully and compassionately on thy holy Catholique Church, and grant that all they that doe confesse thy holy Name, may agree together in the truth of thy holy Word, and live in unity and godly love. Thou hast promised, O Lord! The gates of hell shall not prevaile against thy Church: Performe, we beseech thee, thy most gracious promises both to thy whole Church, and to that part of it which thou hast planted, and now afflicted in these sinfull Lands and Nations wherein we live. Arise, O Lord, and have mercy upon our Sion, for it is time that thou have mercy upon her, yea, the time is come, for thy servants think upon her stones, and it pitieth them to see her in the dust. Lord maintain thine own cause: Rescue the light of thy truth from all those clouds of errors and heresies which do so much obscure it, & let the light thereof in a free profession break forth & shine again among us, & that continually, even as long as the Sun & Moon endures.

To this end, O Lord, blesse us all, and blesse Him, the posterity---which in Authority ought to rule over, and be above us: Blesse Him in His soul and in His body, in His Friends and in His Servants, and all His Relations: Guide Him by thy Counsell; prosper Him in all undertakings, granting Him a long, prosperous, & honourable life here upon earth, and that He may attain to a blessed life hereafter. And gracious God! looke mercifully upon all our Relations, and do thou bring them to the light of thy Truth that are wandring & ready to fall, that grace here may entre[illegible] them in glory hereafter. Confirme them in thy Truth that already stand: Shew some good token for good unto them, that they may rejoyce. O let thy good hand of providence be ever them in all their wayes: And to all orders and degrees of men that be amongst us, Give religious hearts to them that now rule in Authority over us: Loyall hearts in their Subjects towards their Supreame: And loving hearts in all men to their Friends, and charitable hearts one towards another. And for the continuance of thy Gospel among us, restore us thy good time to their severall Places and Callings, and give grace, O Heavenly Father! to all Bishops, Pastors and Curates, that they may both by their Life and Doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And Lord! blesse thy Church still with Pastors after thine own heart, with a continuall succession of faithfull and able men, that they may both by Life and Doctrine declare thy Truth, and never for fear or favour back-slide or depart from the same. And give them the assistance of thy Spirit that may inable them so to preach thy word, that may keep thy People upright in the midst of a corrupted and corrupt generation. And, good Lord! blesse thy people every where with hearing ears, understanding hearts, conscientious soule, & obedient lives, especially those over whom I have had either lately or formerly a charge, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in righteousnesse and holinesse all the days of their lives. And

And we beseech thee of thy goodness, O Lord! to comfort and succour all those that in this transitory life be in trouble, sorrow, need, sicknesse, or any other adversity; Lord! help the helplesse, comfort the comfortlesse, visit the sick, releive the oppressed, help them to right that suffer wrong, set them at liberty that are in Prison, restore the banished, and of thy great mercy, and in thy good time deliver all thy people out of their necessities: Lord! do thou of thy great mercy fit us all for our latter end, for the hour of death and the day of Judgement; and doe thou in the hour of death, and at the day of Judgement, from thy wrath and everlasting damnation, good Lord deliver us, through the Crosse and passion of our Lord Jesus Christ.

In the meane time, O Lord! teach us so to number our dayes, and me my Minutes, that we may apply our hearts to true wisedom, that we may be wise unto salvation, that we may live soberly, godly and righteously in this present world, denying all ungodlinesse and worldly lusts: Lord! teach us so to live, that we may not be afraid to dye, and that we may so live that we may be alwayes prepared to dye, that when death shall seize upon us, it may not surprise us, but that we may lift up our heads with joy, knowing that our redemption draws nigh, and that we shall be for ever happy, being assured that we shall come to the Felicity of the Chosen, and rejoyce with the gladnesse of thy people: and give us such a fullnesse of thy holy Spirit that may make us stedfast in this faith, and confirme us in this hope; indue me with patience under thy afflicting hand, & let not death be unpleasing to me, but support me in this visitation, that I may dye with a confidence to overcome death, and so to live for ever, and so fortifie my soul with the assistance of thy spirit, that I may to the last minute be assisted with a chearful resolution, to give up my selfe to thy divine disposing, that so passing the pilgrimage of this world, we may come to the Land of promise, the Heavenly Canaan, that we may reign with thee in the World to come, through Jesus Christ our Lord, in whose blessed Name and Words we further call upon thee, saying,

Our Father, &c.

Let thy mighty hand, and out-stretched arme, O Lord! be the defence of me, and all other thy servants, thy mercy and loving kindness in Jesus Christ *our Saviour, thy true and holy Word our instruction, thy Grace and holy Spirit our comfort and consolation, to the end, and in the end, through* Jesus Christ *our Lord, Amen.*

Which being finished, he applies himselfe to the Executioner, giving him three pieces in gold out of a Purse; Stripping himselfe, he being in his shirt, askes his Man for his Wastcoat, who after a diligent search, not finding of it, he tells his Master it were lost, upon which the Doctor makes answer, no matter if I lose a Wastcoat, when I am to lose my life, afterward it being found, and having put it on with his Cap, he put his hair under it himselfe, laying himselfe down to fit himselfe to the Block, praying a pretty while; in which time, there were brought a Warrant upon the Textfold, which did not in the least their Dr. *Harris*, having done Prayer, he arises, taking leave of his friends, which occasioned the fall of many a tear, and prepares himselfe for the Block, where giving a sign, the Executioner at one blow and a raze severed his Head from his Body, which was put in a Coffin brought for that purpose, and conveyed to *Houston* House, near Doctors Commons, and afterwards enter'd with all decency in the Chancell of Saint *Gregories*, *London*.

FINIS.

AN ELEGIE
UPON
The most Pious and Eminent,
Doctor JOHN HEWITT.